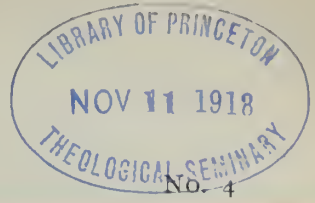


A Religion of Freedom and Earnestness



VOL. XVIII

The American McAll Record

December, 1900



THE RUE JULIEN LACROIX AND THE FIRST McALL STATION, JANUARY 17, 1872.

THE AMERICAN McALL RECORD

PUBLISHED BY THE

AMERICAN McALL ASSOCIATION, February, April, October
and December.

ROOM 21, 1710 CHESTNUT STREET

PHILADELPHIA, PENN.

SINGLE SUBSCRIPTION, Four numbers with Annual Report, postpaid, 25 cents a year. CLUB RATES, twenty or more subscriptions: To one address, 10 cents a year; to separate addresses, 12 cents a year.

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VOLUME XVIII

DECEMBER, 1900

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Please take notice that payment for subscriptions should be sent to Miss Remington and *not* to the treasurer.

The price for the RECORD for 1901 will be as follows: Single subscriptions, four numbers with Annual Report, post-paid, 25 cents a year. Club rates, twenty or more subscriptions: to one address, 10 cents a year; to separate addresses, 15 cents a year. The club rates do not include the Annual Report. Notice of renewal should be sent before January 15, 1901, to Miss C. Remington, 1710 Chestnut Street, Philadelphia.

Look at the wrapper in which this RECORD came to you. If there is a blue X upon it, your subscription has expired.

Those who know what efforts are being made in France for a better recognition of men's rights to a day of rest will be pleased to learn that on and after November 1, all post-offices will be closed at noon on Sunday.

Dr. Clark, the "father of Christian Endeavor," spoke a number of times in our Exposition Hall, Salle Rapp. Dr. Clark was on his way home from China, and it was an attraction to many to hear one so lately from Peking.

A very interesting work of grace is going on in the Dordogne valley (south of France), in the small industrial town of Souillac. The meetings conducted weekly by the Société Centrale are attended by hundreds, and a regular preaching station, with resident evangelist, is about to be

founded. The fields of France are white to the harvest. It is the golden opportunity of the McAll Mission, the sacredly imperative call to a larger work.

The Solidarité (settlement) idea is rapidly growing. The latest addition that has come to our knowledge is of one formed by the large and important Reformed Church of Belleville (Paris). It is closely modeled after the Solidarité of Roubaix, and especially announces that "the gospel of individual salvation" has its place "in the foreground" of the work.

French Protestants feel deeply the responsibility resting upon them with regard to the spiritual life of the young conscripts who year by year go out from school and home for five years of army life. There is a "Committee of Evangelization for Soldiers," and, in concert with the Y. M. C. A., it held this year on November 11, an "Adieu Service" for the conscripts of the class of 1900, just entering upon service. All the Protestant papers in all cities have been publishing requests that the names of all Protestant conscripts everywhere be sent to the committee that they may be looked after during their years of service.

The closing of the Exposition was celebrated in Salle Rapp on Monday evening November 12, by a thanksgiving service, conducted by Pastor Gout of the Reformed Church. Previous to this, on October 29, a most interesting service was held of *adieu* to the Circle of *Employées* of the Exposition. This service was also one of joy, being of the nature of a festival. Sixty young girls from foreign countries employed in the Exposition were present, in the costume of their respective countries, and were received and entertained by the Ladies' Committee of the Mission and the Society of the Friends of Young Girls, of which Mlle Sara Monod is president. There was a stereopticon exhibition of scenes in the French Congo, and a very tender and touching address by Mlle Sara Monod, with a response of thanks by a young German girl, who in broken French vividly pictured the dangers

from which this Society had shielded them and expressed the warm gratitude of all her companions.

The Scripture Gift Mission is worked with us in Salle Rapp, making a large distribution of their illustrated gospel portions. The London and Paris Tract Societies were also with us.

The British and Foreign Bible Society placed at our disposal 12,000 Gospels each month for general distribution in all parts of the city. That Society had two excellent colporteurs all summer at work daily in selling and distributing the Scriptures in Paris, and were very much encouraged in their work.

We have taken a small hall at Bercy, near to the Parc de Vincennes, and where thousands of the East-enders troop out on Sunday. The meetings there have begun well, and there also we hope to do a good deal of distribution.

When the editor of the Record was last in France she visited the ancient city of the Popes Avignon. There is a Protestant Church there about which an intensely interesting story could be told. Pastor Autrand was and still is urgently desirous that the McAll Mission should enter the field, which he had prepared so far as his means permitted, by a Soldiers' Reading Room, which was open every evening, and where he conducted gospel meetings. It will be remembered that the largest barracks in France are on Avignon, being no other, in fact, than the world-famed and most impressive old building which was once the Papal Palace. The city is always full of soldiers, and not them only but many other people of this pristine city are in great need of the gospel. The editor promised to do what might be practicable to secure the entrance of the McAll Mission upon this promising and important field; but a brief conversation at headquarters sufficed to show that it was for the time impossible. The necessity was for retrenchment, not expansion. Then came the extraordinary demands of the Exposition, and still Avignon is without its mission. Pastor Autrand, however, is bravely holding the position. On All Saints' Day he held a largely attended evangelistic service, being aided by two pastors and by his son, a theological student. The subject was appropriate to

the day and the congregation were deeply impressed. At the close of the service the pastors and others went to the cemetery and distributed thousands of a "special letter to the sorrowing." They were warmly received and many little groups were at once formed to hear them read by one of the number. The field is more than ever ready. Let us hope that before the winter ends some new auxiliary may be formed which, with the approbation of the Paris Board, may support a station in this interesting and through its soldiery, widely influential French city.

One duty that lies upon us all is to enlist the young girls in our work. They will be needed to occupy our places by-and-by. At the Connecticut State meeting the young ladies served the lunch—ennobled in the gracious act by fellowship with the Master: "I am among you as he that serveth."

The young ladies of Baltimore held a sale for the benefit of the mission in the parlor of the President, Mrs. Charles Green. Each member of the auxiliary gave two articles, and collected others from their friends, and realized \$300.

DEATH OF A DIRECTOR

One of the earliest and most honored managers of both the American McAll Association and the Philadelphia Auxiliary, Miss Mary Hockley, died suddenly on the fifteenth of October. Her active interest in the mission ended only with her earthly life, for on Wednesday the tenth she was present at the Board meeting, lasting several hours, and the next Monday was called away to the home prepared for her by the Lord she loved. Quiet and retiring in manner she yet had firm convictions, and her counsel was sought and highly prized, being dictated by sound judgment and kindly tact. She loved the McAll Mission, gladly gave to it time, influence and generous gifts and remembered it in her will. Though physically weak she regularly attended the meetings when possible, where her gentle presence was a benediction which will be sadly missed. Thanking God for her consecrated life, we pray that its fragrant memory may prove an inspiration to many to continue her work and follow her faith.—Minute passed by the Board of Directors of the American McAll Association in Philadelphia, November 14, 1900.

IN BOULOGNE-SUR-MER.

Our work in this important centre feels the loss of Mlle Magne, the sister of Mme Mabboux. Mlle Magne has accepted a responsible position in a public institution, and although we have an excellent worker in her place, yet the children and our indefatigable agent, the Rev. Mr. Mabboux, keenly feel her absence. The accompanying picture shows Mlle Magne standing behind the children of the Sunday-school at Outreaux, a suburb of Boulogne. There are three



MLLE MAGNE STANDS IN THE DOORWAY

halls in Boulogne and its suburbs, not to speak of the church at Marquise, a most interesting village about which our readers have heard much, about an hour from Boulogne. The history of this interesting little church has been told from time to time in these columns, as it was being made, but it may not be amiss to recall it here.

Several years ago Mr. Mabboux began work in Marquise in the kitchen of a peasant woman. Or, rather, it was in the front room of her small house, which she had used as a small general store until her intemperate husband had drunk up all her capital and left the store empty. As she could no longer use it she offered it to Mr. Mabboux, though feeling no interest in his work. Now that intemperate husband is a pillar in the little church, and one of the most delightful experiences of the Editor of the RECORD when in France two years ago was an afternoon spent with Mr. Mabboux and Mlle Magne in this woman's house, drinking tea and exploring her fine large garden, visiting her poultry yard and piggery, and witnessing her joy in the gospel, which had done all this for her.

For the people came to the dark little shop until there was no room. Then a woman of some little means, who owned an unused barn, proffered it to Mr. Mabboux for a hall. The people in their poverty undertook to turn it into a church, which they did with the labor of their own hands and thirty dollars collected by Mr. Mabboux. And then the Consistory of Paris, hearing of the remarkable work in Marquise, sent a committee to examine it, who, when they had fully satisfied themselves of the grace of God in this work, joyfully dedicated the building and formed a church, admitting all the converts to membership. And since then the work has maintained itself in a very efficient way.

There is a Roman Catholic Church in Marquise, an interesting old building, very small, said to be of the twelfth century. But there is no resident priest, and nearly the entire village were freethinkers when Mr. Mabboux began his work. Of the present religious condition we learn from the following account.

Days of Encouragement at Boulogne and Marquise

M. Mabboux sends us very interesting news of the work at his stations. He tells of the growth of the Gospel Temperance movement, which is very cheering, as all round Boulogne the drunkenness is terrible.

“At Marquise, V., a former drunkard, had not thought

fit to become a total abstainer, but used to take a glass of beer from time to time. Lately, taking a long bicycle ride, he was suffering greatly from thirst and drank several glasses of beer, not realising that he was acting most imprudently. At length on remounting his cycle, he found his head was giddy, and in turning a corner, down he came, to the injury of his face. Very out of temper, he began an argument with a poor tramp near his house, and entered quite out of sorts. Later, his son, a Christian lad of 15, ventured to say to him very gently, that perhaps he had taken too much beer on his journey. Very roughly the father ordered his son to bed.

“The following day, Monday, the lad and a great friend, also a Christian and a fruit of our school work, determined to ask leave to sign together the total abstinence pledge on the Tuesday, and going to the father at his workshop they asked permission. ‘Do as you please,’ was the answer, and with a bright ‘Thanks, papa,’ the lad put his arm round V.’s neck, and whispered, ‘And you will sign too, wont you?’ and ran off without waiting for a reply. So on Tuesday, the two lads and our friend V. took the pledge together.

“Shortly after V. was going to fetch his son at the shop, in company with several other workmen, when they passed before the wine shop where formerly V. had spent many an hour and many francs of his wages. Mine host was at the door and called out, ‘*Dis donc*, François, wont you come in and take a glass?’ ‘No, no,’ was the answer; ‘you know quite well that I drink no more now, and you wont catch me again inside your door.’ ‘Why, you are crazy,’ was the reply, ‘quite crazy!’ ‘Yes, it is true, I was crazy, for when I spent my money at your bar, I used to see you and your family well clothed and eating the best chops and steak while my children had nothing better than sour herring. But now my children eat good chops and all that, and you will never catch them at your bar, I assure you!’

“V. spoke with great power lately at our meeting at Boulogne, giving the account of his conversion and complete restoration, and showing that nothing but the converting grace of God can save a man from drunkenness.

“I accompanied V. on my machine to visit his native wton

of D., some fifteen miles off, and I was surprised to find how extensive a work he had been carrying on there. (His bicycle, I should say, he had purchased with money saved since his conversion.) We were welcomed in some dozen houses, and I found that each family had their New Testament, and were well supplied with tracts, and were able to hold their own in discussing with the priests. His brother has become a member of the Temperance Society, and everywhere it was the same cry—'When are you coming to hold meetings here?' The mayor begs me to come, and offers a large hall for a special meeting. This will be arranged for we hope in July, when M. Nézereau will pay us a visit and tell of his experiences as an ex-priest.

"Q., another reclaimed drunkard, has also joined our Temperance band. Two dear lads have expressed their great desire to become evangelists, and I am beginning to direct them a little in their studies of the Bible, to set them on the way of preparing to serve the Lord thus.

"We regret much that our friend, M. Eberhard has had to leave Marquise for Doullens, the Bible Society finding it well to move him from the former place. We miss him greatly. We have lost by death a dear young brother who helped us at Marquise, M. Arnett, who passed away at Calais recently.

"On Easter Sunday we had a most interesting service at Marquise, when sixteen gathered round the Lord's Table, and seven children were presented to the Lord. On the same day five members of one family were received into the Church.

"On the 6th of May we had the great joy of welcoming beloved Mrs. McAll amongst us. The meeting in the Boulogne Hall was a most interesting one, Pastor Flour presiding. The Rabbi of the synagogue and his wife were present with us, and it was truly a happy occasion."

M. Mabboux gives as a summary of his work for two months the following figures. He had held as follows:—17 meetings at Boulogne, average attendance 63; 19 at Marquise, attendance 54; 14 at Outreau, attendance 8; 31 schools with attendance from 17 to 60 children; three Temperance meetings with averages of 64, and 6 meetings in neighboring places, with 82 average attendance. This is not a bad record.

THE MISSION AND THE EXPOSITION.

EMMA MOFFETT TYNG.

The Exposition Salle is very near the Porte Rapp. One crosses from the Palace of Congresses by the Ponte de l'Alma the bridge, and going out under the moving sidewalk, which keeps up its ceaseless roll over head. A short walk brings one to the principal entrance on the left bank, and just opposite the great buildings of the Champ de Mars. The largest crowd perhaps of the whole Exposition passes through this Porte Rapp. No better place could possibly have been found for the hall. Most attractive it is, and from the outside looks a little like a chalet. An entrance walk with rustic wood-work cover leads to a small pointed gable vestibule. The whole is painted in the cool green tint so popular this year at Paris.

M. Mabboux from Boulogne, who is working there for a month, was seated at a small table, as I entered the vestibule, busily sorting and packing the leaflets and small gospels for the evening distribution on the boulevards. He was aided by two young women, one of whom I was told speaks five different languages, and is of great value to the hall.

Dr. Anderson was within, filling his great leathern colporteur's bag ready to start forth at five o'clock, as he said, "To sow the seed by the wayside."

He was good enough to give me a warm welcome and to show me all the beauties and conveniences of the hall. "Think of it! Louise Michel used to hold Socialist and Anarchist meetings in this very place!" he said.

I was enchanted with the soft coloring, the same clean, fresh green. A beautiful painting, or fresco, stood as an altar piece in tones that suggested Puvis de Chavannes. Christ giving the charge to the Apostles was the subject, with some bold fine figures. Above the frame work was the text in French lettering, "*Go! make all men my disciples.*" Monsieur Rey, the architect of the new boat, did the work of this hall also.

Three evenings a week there is a special meeting of the best speakers, but each evening there is service with fine sing-

ing. I was able to be present one evening when Mr. Greig presided, and the speakers were Messrs. Reveillaud, Saillens and Houter. Mrs. McAll was at the organ, and there was a fine quartette of singers. And how beautiful the hymns sounded! The hall was well filled. A good many soldiers in the rear. The subject was, "St. Louis, the Christian King of France," one dear to every French heart.

Very easily the thought was led from the historic and personal study of the great Crusader to the Christian character and the Christ. The true thought of life, its power spiritual, not material, was strongly drawn from the circumstances around. The crowds of the Exposition; the purposes and motives, the people coming and going, toiling and striving, eating and drinking, pausing and passing, living and dying—and to what end? The God who made the world is not a God of the pocket, of the stomach, of luxury or penury—of governments or anarchists, but a God who demands personal character. Christ says, "A man's thought is his life. Put your hand in mine and learn that all these things are accessories, needful in a measure it may be, but as nothing compared to the soul of man!" So the speakers held the hearers. I studied the faces of the listeners. The attention was close and deep, and for my own part, my heart was grateful beyond words to have been there. It is most difficult for a woman to get home in the late evening from the Exposition as a carriage can hardly be had for love or money.

I have only to add the mention of a quiet luncheon with Mrs. McAll a few days later in her apartment at Auteuil, where she has about her many precious legacies. It was a privilege to sit and talk with her of the early days of the mission in the room where around were the books, the sermons and pictures that had been a part of a noble, consecrated life. The very organ was there on which Dr. McAll had played over and over again the hymns now known and sung from one end of France to the other. His own picture hung near.

Many facts of the present working of matters of Paris are doubtless already known to you. The new boat is nearly finished at St. Denis. I hope to see it on my return to Paris.

Mr. Merle d'Aubigné has opened a new hall at Bicêtre in the Ivry suburbs. M. Mabboux is to have a hall in a new section at Boulogne. I went one evening to our New York Salle and found Miss Chickering and Miss Johnson, and the room was pretty well filled though a warm summer night. All energies are, of course, bent to the success of the Exposition work, and doubtless the harvest will come. As Dr. Anderson said, as he adjusted his 'great colporteur's bag, "It is ours to sow seed; the harvest is with God."

A DAY AT SALLE RAPP.

Our readers will remember that this is the hall at the gate of the Paris Exposition.

No doubt you would like to form some idea what a day here is like. Well, we begin the morning a little before ten o'clock with domestic preparations, always somewhat difficult when prices are at the highest and one must make one franc do the work of ten.

This matter settled, and the maid having gone to market, we go into the hall for the ten o'clock prayer meeting. There are perhaps a dozen of us, and every one prays with fervor, some in English and some in French.

Immediately after prayer meeting we set to work folding religious papers for distribution after the evening meeting. In each paper we lay a tract; but one can hardly fold a single paper without interruption.

First comes Mr. B. of the famous Christian Herald, who makes such marvellous distributions of Gospels—sometimes 4,000 in a day. He comes for his daily supply, and someone must interpret for him and the representatives of the Tract Societies etc.*

Back we go to our paper folding, to be again interrupted perhaps half a dozen times, trifling matters, a question asked, an address wanted, some of them worthy of interest, the others.....!

Luncheon time comes: we have prepared for two, five or six happen in. May we at least eat in peace! Not so happy! Here comes the maid: "Some English people, Miss." We go forth to the encounter: a gentleman and lady from Mass-

*Several societies, such as the Tract Society, Bible Society etc., share the use of the "store" (*bureau*) in this hall.

achusetts who ask all sorts of questions about the work and whose manifest interest does us good.

Luncheon over we may expect visitors. Here come two French ladies to see the hall: they enter into conversation and show much interest in what we tell them: as they pass the box they drop in twenty francs, then going into the store they buy ten francs' worth of Bible pictures.

Next comes a priest to see the hall. He finds it very attractive, asks if this is the Salvation Army, accepts our Gospel but refuses the religious paper, saying that we are carrying on a propaganda, but they do too, and it is all pretty much the same thing after all.

At the moment of writing these lines an old Russian Jew, not remarkable for cleanliness, comes in to buy a Hebrew Bible, but disdainfully refuses a New Testament.

On Thursdays at two o'clock we have the children, thirty or so, with whom we have a little school. They listen pretty well, and sometimes give answers by no means stupid. One Thursday we were sounding the praises of wisdom: a little fellow interrupted—"a moderate wisdom." Another, speaking of obedience remarked that it was easier to obey in school than at home, because "there you had to!"

About three o'clock every day comes the avalanche of workers, distributors of tracts, gospels, etc., who come to renew their stock and get a cup of tea. As they don't all come at once we have to make tea four or five times. Sometimes other persons come at tea time, country folk who attend our halls, and who, coming to Paris to see the exposition, find it both a pleasure and a duty to see Salle Rapp. One day a good deaconess from La Rochelle did us all good.

Other visitors follow—Americans, English, French. Some ask many questions, all find the hall very pretty.

At dinner as at luncheon, unexpected guests are the rule, and we run hither and thither to get enough to set before them.

Then come the speakers of the evening, the organist and the "ladies of the door" for a few words of prayer before the evening meeting at half past eight. Then each one goes to his post.

People begin to come: the regular attendants as if they

were used to it, holding out their hand for a hymn book and going to their accustomed seats: an old goodman for whom we must look up each hymn, an old woman who says, "a coarse print one, please" in a honeyed voice, a young clerk of serious mien, who has hardly missed a meeting.

Sometimes there are strangers who timidly remain near the door: sometimes insolent youths who come to make sport, but for the most part the people appear greatly interested: Gospels, papers and tracts are well received, and even asked for. Still it is not easy to make the people understand that everything is free.

One evening a gentleman going out said: "This is what ought to be preached in our churches: our priests tell us only unimportant things: thank you very much. I shall come again."

A worthy peasant from the Pyrenees, with his stout staff and his broad brimmed hat, who had listened with great attention, not quite comprehending all that the speaker had said, earnestly asked to "buy the book." He explained: "You see I want to make a present of it in my mountain."

Even the element of suspicion is not lacking: two gentlemen went out before the close of the meeting and handing their hymnbooks to the lady at the door said insolently,

"Is this the Salvation Army Mission?"

"No Sir, it is the Popular Mission."

"An English work?"

"No sir—"

"But that was an Englishman who began it and there are many English engaged in it."

"It is true that it was founded by an Englishman, who was decorated with the Legion of Honor, and who consequently must have had the approbation of the French Government. Now more than three-quarters of those who work in it are French."

"Then it is not the Salvation Army?"

"No sir."

And away they go, unconvinced.

One evening four young Egyptians came in and remained through the greater part of the service. As they went they

seemed much pleased, saying: "How good that is! That is talking." They returned several times.

After the meeting where the speaker had said much of the love of God, a young man in some sort of uniform asked, with tears in his eyes, "Might I speak to one of these gentlemen?" I am a Protestant, but I was like the lost sheep; I was looking for a *café concert* and I found this."

Occasionally we have interesting conversations. One evening we had a long talk with a lady about "you and us," especially with regard to the worship of the Virgin Mary. She appeared to be much surprised by the passage, "There is but one mediator between God and man, the man Christ Jesus," and accepted with pleasure the four Gospels. Having come in for "just a minute," she remained through the whole address.

Meeting over, everyone goes away carrying his papers; we say a word to this one and that one, the workers shake hands and go home, to prepare for a night of rest.

A few changes have been made in the direction of certain important halls. M. Quéhen, who has lately been in charge of the entire work in Marseilles (four stations), has been transferred to the interesting and wideawake work in Grasse. His departure has caused deep regret, for he is greatly beloved; but his post will be well filled by M. Boyer, well known in Plainfield and elsewhere as the long-time director of the work at Limoges. We are not yet informed as to M. Boyer's successor in that city. M. Rombeau, who after excellent work in Paris and Roubaix, has held for several years that difficult outpost, Corsica, has been transferred to Nice, and his place will be filled by M. Gardiol. It will be remembered that the first director of our work in Corsica was M. Mabboux. The persecutions and difficulties which he and his wife endured in Corsica broke down their health and rendered necessary the change to the north of France. M. and Mme Rombeau found the field somewhat the less difficult for all that their predecessors had endured; yet they, too, have had their share of serious persecution, and it is not surprising that a change of work has also become necessary for them.

PROTESTANT PROGRESS IN FRANCE

BY THE REV. ALFRED E. MYERS.

It would seem to be a case of panic when thoughtful men fear that a nation of thirty-eight millions is being conquered and oppressed by the comparatively insignificant minority of six hundred and fifty thousand of its own citizens. Yet this cry of alarm has been raised in France by M. Renault in two ponderous volumes recently issued: "*Le Péril Protestant*" and "*La Conquête Protestante.*" The violent attack in the latter work on the ex-Abbé Bourrier, editor of "*Le Chrétien Français,*" was decided by a court to be a defamatory libel and the author was fined. The following extract from a recent article in the "*Pays,*" signed by M. Renault, gives a fair impression of the sincerity of the writer's belief in a real and imminent danger:

"The Protestants advance further and further in the conquest of Catholic France; a day will of necessity come when they will drive the curé from his church, the bishop from his cathedral, and every Catholic from public office."

Beyond the circle of ecclesiastics and literary men, this alarm is felt. "[*Le Signal*" is authority for the statement that in the crypt of the Church at Lourdes, among the votive offerings of all sorts, a marble tablet may be seen, which bears this inscription: "Prayers are requested for one entire region of France, which is becoming Protestant."

The growth of Protestantism is shown in part in the increase in the number of pastors in Reformed churches within a hundred years, from 120 in 1806 to 1,280 in 1900. The influence of Protestants, also, is out of all proportion to their numbers. They were prominent in the movement in favor of justice to Dreyfus; they are the staunchest friends of the Republic now while it has so many foes in France. All reforms, Temperance, the agitation for pure art and literature, the movement for better observance of the Sabbath, and others, are greatly aided by Protestants, and several are popularly regarded as Protestant affairs. The "*Evangelical Reform in Catholicism*" is also an important ally; not in an ecclesiastical sense, for it does not call itself "*Protestant,*"

but in its essential principles, which are those of the Reformation. In its attack on the errors and abuses of the Church of Rome, in its clear apprehension of the Gospel, and in its fervent and fearless advocacy of the truth, it is practically co-operating with the descendants of the Huguenots.

These combined forces, offering to the French people the simplicity of Christ's Gospel, are arousing great anxiety in ecclesiastical circles. The priests have taught the people for centuries that Protestantism and atheism are practically synonymous terms. Now they are mightily afraid lest the people may find out that Protestantism is a purer form of Christianity than Romanism itself.

—*The Observer.*

MEETINGS IN SALLE RAPP.

On Monday, November 12, the Paris Exposition was closed. It is impossible at this time to give a complete account of our work in the hall at Porte Rapp, for our last accounts bear date September 13. Up to that time, however, there had been meetings as follows: Of those of which the attendance had been

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“	101 “ 150.....	43
“	151 “ 200.....	39
“	201 “ 250.....	6
“	251 “ 300.....	9
“	301 “ 350.....	4
“	351 “ 400.....	2
“	401 “ 500.....	5
“	501 “ 550.....	1
“	551 “ 600.....	1

A total of 134 meetings held by the McAll Mission. In addition to these the French Y. M. C. A. held a weekly meeting with an attendance between 100 and 150. A French service was also held Sundays by the Reformed Church. There was further a daily prayer meeting at 10 A. M. At this the attendance was about 6 to 10 on an average, but these were the earnest workers in the various meetings and the value of this little gathering for prayer was undoubtedly great.

EXCELLENT WORK OF THE McALL MISSION.

THE REV. H. T. HUNTER.

It is good for the eyes and souls of us who for long years have been exiles from the dear homeland, to see the faces of our countrymen, and to see them in crowds. And our churches are full. At the American church, Rue de Berri, it is comforting to see them come. Dr. Thurber has his hands full. Every seat is occupied and chairs down the aisles and wherever they can be placed.

The hall of the McAll Mission, Ave de Labourdonnais, No. 59, near the Porte Rapp, was opened in May, when the annual meeting was held there, and meetings have been going on ever since, at 4 and 8 p. m. on week days, and at 10 a. m., 4, 5 and 8 p. m. on Sundays. The Friends have worship there in the morning, the Central Society of Evangelization has a regular preaching service at 4 p. m., then the Young Men's Christian Association a little later, and at eight o'clock the regular Gospel meeting. Two or three hundred or more are reached every night; a changing audience for the most part, of course, but we believe that with the earnest words spoken there, and the tract and Bible distribution and the words of counsel and instruction in private, by the blessing of God much permanent good will be done.

The following notes will show that the friends of the Mission have great cause for joy and thankfulness and hope. No man can really report the results of Gospel work in this land. It is going on everywhere unknown save to the eye of God, and under the impulse of His Spirit. Twelve years' experience has furnished abundant evidence of this. I suppose that at this moment there are a half dozen places where a genuine revival is going on.

From Marseilles: The meeting at the Quay du Port is always full and often overflows. A Sunday never passes without some encouraging incident. One day after the meeting a gentleman elegantly dressed and of highly intelligent appearance, said to me: "I do not belong in Marseilles. I intended leaving the city at one o'clock, but missed my train. I came down to walk on the quay by sheer chance. I heard the sing-

ing and went into your meeting. I shall never forget the passage you read (the rich man), nor the remarks that you made upon it. I thank you ; you revealed my soul to me, and my Saviour."

Another day an occasional hearer said : "I beg you to give me one of those books containing the story you have just read (The Good Samaritan), here are two francs, is that enough?"

"It is too much, the book only costs five cents."

"Such a good book ought to sell for more."

"It is impossible to pay for the contents of this book."

"Thank you, sir. I leave this evening for South America. God led me to this meeting. You are doing a good work. Keep the change. I wish I were rich that I might give you a great deal."

"If you will give your heart to God you will fulfil our most earnest wish. It was to save your soul that Jesus came to this world."

"Yes, I feel that I need to believe that ; may God help me."

Listen to what M. de Grenier-Latour says of the special meetings at Les Chartreux and their results : "The meetings we held there were public and we invited free discussion from our opponents. We had M. Houter with us. It was the same hall in which the noted anarchist Sebastien Faure had given his lecture on 'The Crimes of God.' More than five hundred people came to hear us treat the following topics : 'Protestantism and the Present Needs of France ;' 'What will be the Religion of the Twentieth Century ?' 'A Social Pest, Impure Literature.' The audience composed largely of working men, and for the most part of anarchists, revolutionists or socialists, were very attentive. But those who were opposed to our views were cynical, full of hate, passionately opposed to the thought of God, against the Bible, against the Church. However, we are certain that our declarations and explanations touched the hearts of many of our hearers. One of them, a frank, intelligent man, said to M. Houter : 'I am an employé in one of the government offices. I am an engineer with socialist tendencies ; I was born a Catholic, but I am de-

sirous now of getting at the truth.' He and his wife allow us to instruct them in the Gospel. Another man, a commissary of police, said to me : 'I am infinitely obliged to you for these conferences I see now where the truth is to be found. I did not know how to reply to the materialists ; you have furnished me with arguments which have fully convinced me.' "

Here is another case of conversion. One of the ladies writes : " Six or seven years ago a woman came for the first time to my mother's meeting. The family has been uncomfortable circumstances. She had lost her entire fortune, her husband died, her children, settled at a distance from Paris, refused her any help. To crown her trouble she had a diseased limb which prevented her from working. At her first visit she expected to receive alms, and when she learned that we never gave any she was very angry, and seated herself at the farther end of the room. She came again, however, and again, but always set alone, and her frowning look almost made us afraid. Little by little she relaxed, drew nearer the stove, then nearer the table, and when at last she asked for a place near me so that she could hear the explanation of the Bible better, her countenance was so changed that every one of us noticed it. She followed our teaching with remarkable intelligence and appreciation for a person in her circumstances, and made rapid progress in the knowledge of the Saviour. She talked of Him to a sick woman whom she cared for, and I have good reason for believing that her patient was led to accept Christ.

"A few months later I learned that Madame B— was caring for another sick woman, quite young, who was dying of cancer, and who in her dreadful suffering cried out piteously and would have put an end to herself. Our friend alone could calm her, and was so much occupied with the sufferer that she came seldom to our meetings. It was on a Sunday night that I saw her for the last time.

" 'I have come,' said she, 'to get fed and rested, for the best repose for me is to hear of what Jesus endured for me, and I expect to find here to-night the strength and patience which I need so much in taking care of my sick friend.' At the close of the meeting she hurried back to her duties and did not cease her constant care for the dying one until at last

God put an end to her protracted sufferings. But good Madame B—— had exhausted herself, and three days after she fell asleep in Jesus, regretted and mourned by all. So wonderful had been the change in one whose countenance had formerly expressed hatred and discontent and even inspired fear.”

The temporary closing of the dispensaries from lack of funds, a great trial, has made us understand more clearly than ever their very great usefulness, not only as a means of bringing us in contact with needy souls, but as a means of proving to a whole population, borne down by poverty and suffering, that God does not forget their present condition.

From Corsica, M. Rombeau writes: “We passed the summer at Cuttoli, about twelve miles from Ajaccio, and three thousand feet above sea-level. There we were received with the utmost cordiality and affection. The rooms available were all too small for our meetings, so we betook ourselves to a big barn, where we had fifty or sixty attendants at each of our gatherings, held twice a week during the season. When the evenings were light and clear people came from the neighboring villages. Worship on Sunday morning was equally well attended, and it is impossible to describe how deeply the presence of God’s spirit was felt among those Corsican peasants of rough character, whose hearts had been touched and softened under the influence of the Gospel.

“An old woman who neither speaks nor understands French did not miss a single meeting, saying that she ‘felt happy there and nowhere else.’ She is a woman who is soundly converted and an assiduous reader of her Italian Bible, and with whom I have frequent talks as far as my imperfect knowledge of Italian allows. Her simple, but earnest faith has often comforted and strengthened me. We have had schools in this village which have been extremely interesting. Twenty-five children, boys and girls, came regularly and learned their verses faithfully. Madame Rombeau also had a primary class every morning for the children of Protestant families, and was cheered by the many tokens of the little ones’ attachment and gratitude. I went twice to La Cruzini, one of the most poverty-stricken places in Corsica. We held many meetings there, the whole village turn-

ing out to hear us. We were on the public square; some men held pine torches, which gave us light somewhat wierd and variable. 'The singing was of the heartiest.'—*The Observer*.

THREE GENERATIONS.

[The story of the conversion of these three was given in the *Record* a few years ago; mother, grand-mother and daughter were converted at the New York Salle. All three belong to our adult school.—EDITH.]

Early last spring after the school was over, the lady teacher came into our tea room saying:

"I feel anxious about Mrs. Vallon, she has asked our prayers, and has to give an answer in a week."

"What is it?" we asked.

"She has been offered the position of assistant matron in a home for fallen women, with entire charge of the young women. Is she capable?"

"Quite," was our answer. "Her pleasant face, soft voice, gentle manners, will win the girls."

"But she will have to conduct the *culte* (worship) and give the religious instruction."

"She has had a good training and we must give her helps."

It was a struggle to leave mother and two children, but as she could come home one Sunday out of two, and the place was unsought, pressed upon her, she accepted.

The day before her departure I climbed to the sixth story to see her in her rooms under the roof. The last staircase is like a ship's ladder, so steep, and I pulled myself up by a rope.

Once under the gabled roof I saw a white cloth on the table with bread and butter, a coffee pot on the stove.

It was the exodus meal, a sacrament, sanctified by the word of God and prayer.

Her first Sunday at home, she came to her spiritual home, and asked for a Bible for a "hopeful" at the Home. Two weeks passed and she wanted McAll hymns, for she had introduced singing, so we supplied hymn books for this new McAll meeting, from which the men are excluded.

As I think of the poverty, the misery of the past, the

the prosperity of the present, I can only say, "See what God hath wrought."

The poor little girl of my former story is a young lady now, in a good position. The poor heartbroken drunkard's wife is the matron of a Home for fallen girls, and the old grandmother is younger by ten years in heart and looks. What a blessed change!—S. R. B.

VACATION AS A BENEDICTION TO OTHERS.

Editorial in *The Michigan Presbyterian*.

There is an intense relief about a vacation, especially for a professional man, and more especially a minister. There is an unbending from a long strain, and a laying down of mental and sympathetic burdens that have grown almost unbearable. It never can be the casting off of responsibility, for that never ceases while life endures; but the relief in the responsibility comes in the change of its application. How often we read stories of young people, members of Christian Endeavor or kindred societies, who while away on their vacation, gain recreation and enjoyment incidentally in organizing new societies where they are needed but have never before existed, or in reorganizing or reviving small country societies that have lost heart to struggle any longer. We hope that these stories are founded on facts. They ought to be, for there is an abundance of such work waiting to be done in the mountains, on the sea shore, by the lake side and at bathing resorts. It need not be an exacting task. It can be taken up as a pleasant incident that gives zest to the other enjoyments. Mountain climbing, boating, fishing, hunting, bathing, tennis, golf, croquet, and the various enjoyments of the summer time can be fully enjoyed while incidentally doing some special Christian work that is needed. Truly it is Christian work to live every day in these summer resorts as a Christian and especially in the observance of the Sabbath as God's holy day; but without much searching we can find some definite helpful Christian work to do. It is astonishing what results have been achieved by men who while enjoying themselves had a purpose in view, to do good as they enjoyed a recreation. In an exchange we noted the following condensed

account of the beginning of that wonderful work, the McAll Mission in France.

[The writer then narrates the story of the "Macedonian Call" and the beginning of the mission, and continues:]

How that work has grown we all know, or ought to know. Yet many American Christians have been in Paris this summer and never even inquired after that noble work. We are not all McAlls. He was a man called of God for a purpose, and he was not disobedient to the heavenly vision. In a quieter way, without very much of self-denial or unusual effort, we can do many blessed little deeds during these vacation spells. If we do them with a groan, feeling as if it were a hard task, we shall miss the blessing. But if we will remember that we "toil in our Father's field," we shall deem it a great privilege to do something for Him, and some of His needy children, our brethren. It is not too late to try it, even now.

The celebrated M. Brunetière, editor of the *Revue des Deux Mondes*, is well known to Americans, especially since his lectures in this country a few years ago. In early life a nominal Catholic but not a religious man, he was touched by that spiritual awakening which has been so marked a feature of French intellectual life during the last twenty years. For a time it appeared possible that he would become a Protestant, but a visit to Rome had a contrary effect upon him from that which it produced upon Luther four centuries ago. M. Brunetière's affectionate reception by the Pope, the sympathy with which that venerable and truly estimable prelate entered into his religious conflicts, resulted in a warm and open profession of Roman Catholicism on the part of M. Brunetière. It is therefore all the more significant that in a remarkably impressive and important article lately published in the *Revue*, entitled The Literary Work of Calvin, he declares that The Institutes is "the first French work which may properly be called classic." M. Brunetière recognizes clearly all the points in which the French Reformation, mainly guided by Calvin, differed from that of Germany under Luther.

THE "STOVE PEOPLE."

There is an item of good news from Mlle Jourdan. It is about the *Gens du Poële*.^{*} A Sunday school class was formed and Mademoiselle took it.

"But it is most interesting, Mr. B. What revelations! The Thursday bread and soup has opened their hearts and minds. One is a doctor of science, etc., a Russian; another is a school mistress with a 'brevet supérieur.' Poor wretches!"

A choice was made to house some homeless ones, wrecks that had drifted to the New York Salle. The results were given me on Sunday. The new Evangelist is not pretty, but her face was radiant to-day. "What good news I have! What joy to have saved one! God is good. Think! She was bound to death, had resolved to commit suicide. It is so easy, a leap from a bridge, a scream, a splash, a brief struggle and all is over."

The story was this:

It was a bitter cold Thursday night, this poor creature had resolved on suicide, when a woman said to her: "Come to Salle Rivoli, it is warm there, we shall get a good nap." (Not very complimentary was it, to our Salle?)

They came, and got more than expected, for at 6 o'clock our door opened to let them in. Bread, a hard boiled egg and soup was served, and a sermon for dessert. I kept in my room. Mlle Jourdan asked if she might lodge too. One had wept sore, her heart was touched.

On Sunday, April 8th, Mlle Jourdan told me "she believed that woman was converted, and to-morrow she was going into a situation at 30 francs a month."

So she was introduced. The good women at the refuge had clothed her.

"Tell Mr. B. what God has done for you." Her words were tears, so I spared her.

"How often have you been to our meetings?"

"Four times!"

^{*} There is almost always a number of folk—mainly ne'er do wells—who crowd around the stove in the mission halls just for the warmth and comfort, with no spiritual desires. They are always a problem, these "stove people."

“The first time was on a Thursday?”

“Yes! Mlle Jourdan was so kind.”

I gave her hand a good shake and we feel that she has a fresh start in life.

Mademoiselle is to see her to her place.

The stove is deserted, the persons who hugged it scatter now all over the hall; some have found work; two have regular situations. Our attempt to reach this lowest depth of human woe has been encouraging. So “one by one” are being reached and raised by the Good News.—S. R. B.

FRENCH PROTESTANTISM.

The Interior of Chicago has this in a recent issue: The most popular of French journals, *L'Éclair*, pays editorial attention to the large number of priests who are leaving the Catholic church despite its enforced isolation and strong discipline. At least twenty-five have recently renounced the Church in France and allied themselves with the Protestant forces. Not only has Paris its noble Y. M. C. A. building, thanks to the generosity of Mr. James Stokes, of New York, but forty-three cities in France have Protestant reading rooms for soldiers, and fifty-five out of eighty-one cities have lately asked for the suspension of freight traffic on the French railways upon Sunday. Where the old prison stood in Dijon, in which Huguenots were so cruelly incarcerated, a new Protestant church is in process of erection to cost \$52,000, the gift of one of their descendants. Roubaix, which fifty years ago did not possess a place of Protestant worship, now has two pastors and 2,000 such worshipers.

To these interesting facts may be added from *The Christian Commonwealth*, London, the following:

In Brittany a native church has sprung up through the preaching of the Gospel by Pasteur Lecoat and his helpers, and through the distribution of the Scriptures (which he has translated into the Bretonne) by the Société Évangélique Bretonne. The Society is doing wonderful work, and God is with it of a truth.

THE SILENT HIGHWAY.

Some of our readers may have followed the fortunes of Jean and Thérèse Poêle and their two children, George and little blind Ernestine, as the story of The Silent Highway appeared from week to week in *The Evangelist*. It was completed too late for publication this year, but we are hoping to have it ready for friends of the Mission at the Annual Meeting in May.



This picture shows Jean and Thérèse in colloquy in their *berrichon* home, the faithful donkey, Georgette, being an interested and perfectly safe auditor.

OUR HOME DEPARTMENT

CONDUCTED BY THE REPRESENTATIVE SECRETARY

A Run Through Canada

Going in at Port Huron and coming out at Niagara Falls, visiting eight auxiliaries in nine days, feeling the throb of interest in the great work of God in France, hearing expressions of loyalty to the work and affection for the people of France, hearing most intelligent opinions in regard to the real condition of things in that great country—this makes up a week of heavy work. Our first stop was in London, a conservative free happy city, with many manufactories and many humble houses and many spacious ones. The auxiliary at London is next to the strongest in Canada, the auxiliary in Toronto bearing that palm. A meeting in the McAll interest was held in the Methodist Church in that place, all denominations uniting. The interdenominational character of this Mission appeals strongly to the people of Canada, as to the people of the States. A goodly audience assembled; the meeting was presided over by one of the oldest and most respected citizens of the town, the ministers of the various churches taking part in the exercises. The secretary spoke at length upon the McAll work in France, and after an offering was taken, a vote of thanks was moved by Mr. Leonard and most heartily endorsed.

Next morning away to Gault, and to an evening meeting in the Central Presbyterian Church. The large lecture room was filled with people and the meeting was full of life and song and spirit and with good result to the McAll cause. Next morning away to Brantford, to a parlor meeting in the house of Mrs. Foster on Duffield avenue. The officers of the auxiliary had made full preparation for the meeting, and they were not disappointed in the result. On to Hamilton by the morning train, to an afternoon meeting in the rooms of the Y. W. C. A. The fact most noticeable in this connection was the permanent charm which this work has upon the people. People who were young when first connected with it, have grown gray in its service, and still are enthusiastic in advocating it. Rev. Dr. Fletcher offered to the Secretary the

three P's, Plate, Pillow, and Pulpit. Then on to the Queen City, of which the Canadians are unmistakably proud. A splendid company of people gathered in the hospitable house of Mrs. Kilgore and gave themselves up to a real McAll feast of excellent and appropriate song and speech and chat around the tea-table. Sabbath day the secretary addressed a large audience in the St. James Presbyterian Church, and a larger one in the Parkdale Methodist Church, everywhere enjoining the three great things of the McAll work, prayer, the indwelling of the Holy Spirit, and effort along God given lines. The day was one of power for the McAll Mission. On Monday away to beautiful Belville, to an evening union service; the drizzly weather did not prevent the people gathering to listen to the story of God's working upon the estranged hearts of the French people. Here, as in every case, the pastors of the various churches are in hearty sympathy with the work.

On Tuesday by a circumbendibus route to Lindsay to visit the youngest of the auxiliaries in Canada; it is only a year old, but here one of our brightest and most encouraging meetings was held. The Canadian Association is taking hold with new grip upon its work of sustaining its stations at La Rochelle and Rochefort. With deep regret the Secretary was obliged to disappoint the people of St. Catherines, but I could not meet the engagement there, and the one in New York City on Thursday at 3 P. M.

With the Ohio Auxiliaries

Cincinnati The auxiliary of Cincinnati I found to be at low ebb simply because some one needs to breath enthusiasm upon the body. The President, Mrs. Seelye, is a devoted Christian woman, who gives what time she can to the cause. I found some splendid Christian women in Cincinnati and easily moved toward the Mission. I presented the cause in the Second Presbyterian Church on Wednesday evening, Dr. Lee's church, who showed himself willing and warm, as also did his people.

Thursday morning there was a good meeting of the auxiliary members, some half dozen churches being represented. They passed a resolution embodying these things: "To re-

quire an annual visit from the Secretary ; to make effort to secure new subscribers to the record, and to advance in every way the interests of the Auxiliary. I called upon the pastors and secured promises to open their churches next year to the cause. Every one expressed himself as greatly revived.

Your Secretary had the opportunity to speak in the Bible Seminary at Cincinnati and witness to the power of the Holy Spirit and to tell of God's great work in France.

Saginaw "I have heard Thee in a time accepted and in the day of salvation I have helped thee."

We have all been praying for Saginaw ; I have been myself for many weeks praying for God's will to be declared in Saginaw. I arrived there on Thursday the 19th. On account of a slight cold which the pastor of the church was suffering under, I conducted the Thursday night prayer meeting. This gave me a pleasant introduction to the people, and I was enabled to speak of the McAll Mission. On Friday a Teachers' Convention was held. I was asked to conduct the opening devotional exercises and to make a few remarks to the teachers. Thus I was made known to a very important constituency—the school teachers of the city. I had no hesitation in doing this for I did not seek it. The good Lord opened the way and I heard good reports of the exercises.

Friday I visited all the ministers, Saturday I spent in calling on prominent ladies and inviting them to the parlor meeting at the house of Mrs. Dr. Freeman, on Monday afternoon.

On Sabbath morning I spoke to a large audience in the Warren Avenue Presbyterian Church. The pastor, Rev. J. Sewell, omitted his evening service that his people might go to the Congregational Church for our meeting. In the afternoon I spoke by request to the Y. W. C. A. of Saginaw. This apparently was an unimportant service ; it was a small meeting of young ladies with a few old ones. It proved to be the most important meeting of all ; it gave us our president. There came to that meeting a lady seeking missionary information for her Foreign Missionary meeting. She is, perhaps, as prominent in social circles and in missionary and benevolent work as any lady in Saginaw. My intuition spoke out and said, "there is our President ;" other ladies with whom I

spoke also said, "she is just the right person." She was interested enough to be present in the evening again at the meeting in the Congregational Church, when I spoke to as large an audience as I have so far addressed. On Monday afternoon at three o'clock the ladies gathered at the house of Mrs. Freeman, the mother of Mrs. Alice Freeman Palmer, lately President of Wellesley. I explained the workings of our auxiliary system. A motion was made to organize an auxiliary. The following persons were elected officers: President, Mrs. D. W. Briggs; Vice President, Mrs. W. H. Coates; Secretary, Miss Carrie Woodhull; Treasurer, Mrs. R. S. Abbott; Secretary of Literature, Mrs. M. H. Alden.

Several subscribers to the Record were obtained, three chairs taken in the new boat and more promised, and the President spoke of having a row of chairs to be called the Saginaw Row. This I hope will be done. So I think I may well head this report with the text from the prophet Isaiah.

I found the auxiliary of Dayton quite well organized under the quiet, spiritual leadership of Mrs. Funkhausen. The clergymen were all cordial and inclined to be helpful. Dr. Work, of the Third Street Presbyterian church, Dr. Wilson of the First Presbyterian church, the Methodist clergyman, and Dr. Colby of the Baptist church, all called upon me, and these calls I returned. I did everything I could to make the cause a pleasant one to these clergymen. Dr. and Mrs. Funkhausen also called. Sabbath, the 7th, I spoke in the Sabbath School of the Lutheran, Reformed, Third Presbyterian, First Presbyterian and in the Grace M. E. church at the morning service, at the Baptist church in the afternoon before the Auxiliary members and the aftermeeting of managers. In the evening at the First Presbyterian Church. No collection was allowed in either place, but we presented the cause and we shall hear from Dayton. I suggested that they take a Bible reader in addition to their present work, and secured the offer of one lady to be one of ten to give \$25 towards her salary. At least, they will take row of chairs 5, or 6, in the boat. Dayton is greatly cheered and arrangements are made for the annual visit of the secretary, with promise of welcome and aid. The good foundation is laid in Dayton.

Cleveland was all decorated with flags and electric lights, and it is yet a question whether it was for "home week" or Bryan, or Roosevelt, or the representative of the American McAll Association.

I was entertained by Mrs. Hurlburt, a lady who has travelled a great deal and whose heart is very warm for the McAll Mission. Arrangements had been made for me to speak in the Second Presbyterian church, Dr. Sutphen's, and in the Calvary Presbyterian Church, Dr. Freeman's, and at an auxiliary meeting on Monday. All of these engagements were met and everybody was cordial and pleasant; our auxiliary meeting was tender and spiritual and many expressed themselves as renewed in life and interest. There is no need of discouragement. In Cleveland, though there is some discouragement, there is only need of spirit and purpose, prayer and work. And I think our Blessed Lord wishes to start these again in the hearts of these people. I called on clergymen whose churches had been closed to the work and secured promise for next year to present the cause before their people. Cleveland ought to give the cause \$1,000 a year, and in a few years she will reach that mark.

The Committee on Representative work, consisting of Mrs. Dimock, chairman, and Mrs. Houghton and Miss Lent, requests information as to places where new auxiliaries can be started. It is believed that auxiliaries better than any one else can give information in regard to this matter. New life at the root ought to show itself in new branches and in wider outreach. Let us remember as we stretch out wider here, the cause of Christ stretches out wider in France.

N. B.—Price of the RECORD will be 25 cents a year to every subscriber receiving the RECORD through the mail. Speak up, Auxiliary! Is it not worth 25 cents? Do you know any magazine that gives so much original matter to its readers for 25 cents? Employ yourself in getting new subscribers to the RECORD. Run the subscription list up to ten thousand by the first of February, 1900.

A charming item in connection with our work is the formation of a new auxiliary in Bridgeport, Conn. In the fall and in connection with the State meeting, good news was received from Bridgeport.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM
AUXILIARIES AND CHURCHES

FROM SEPT. 15 TO NOV. 15, 1900,

MASSACHUSETTS, \$159.50		NEW JERSEY, \$273.31	
Andover Auxiliary.....	\$105 00	Elizabeth Auxiliary.....	\$ 85 81
Lowell—S. Robitschek.....	2 00	Morristown ".....	137 50
Pittsfield Auxiliary.....	52 50	Newark ".....	50 00
CONNECTICUT, \$534.61		PENNSYLVANIA, \$279.25	
Bridgeport Auxiliary.....	2 00	Philadelphia Auxiliary.....	252 00
Hartford ".....	235 00	" Mrs. J. C. Harris.....	20 00
New Haven ".....	40 00	Williamsp t Auxiliary.....	7 25
Norwich ".....	162 61	MARYLAND, \$136.50	
" Broadway Cong'l S. S....	25 00	Baltimore Auxiliary.....	\$136 50
Wethersfield Cong'l S. S....	50 00	OHIO, \$272.60	
Windsor Locks Auxiliary.....	20 00	Cincinnati Auxiliary.....	\$ 222 60
RHODE ISLAND, \$10.00		Cleveland ".....	30 00
Newport—Mr. D. B. Fitts.....	\$10 00	Dayton ".....	5 00
NEW YORK, \$105.43		" Christian Endeavor Union...	5 00
Buffalo Auxiliary.....	8 43	Wooster—Prof. H. G. Behotegny...	10 00
Ithaca—Union Missionary Soc'y....	35 50	MICHIGAN, \$10.00	
New York Auxiliary.....	11 50	Seginaw Auxiliary.....	10 00
Peekskill—Friends.....	45 00		
Utica Auxiliary.....	5 00		

FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property:

But though the workers change the work goes on.



AMERICAN McALL ASSOCIATION

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Term Expires 1901.

Term Expires 1902.

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